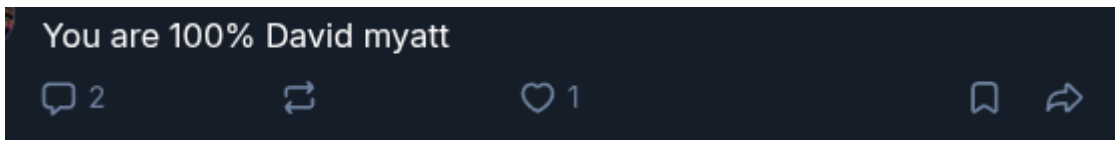
About The Man
Audiatur Et Altera Pars

About The Man

It is mildly amusing and characteristic that so many individuals - mostly these days via those aspects of the Internet that have become known as 'social media' platforms - pontificate about David Myatt invariably in relation to allegations made or believed about him and, invariably in a derogatory way about his assumed persona; with the sheer frequency and quantity of such pontifications far surpassing his infrequent responses, usually in personal correspondence, to such allegations. {1}

The numerous pontificators, of course, have for years had a scripted answer in regard to the few individuals who do question the allegations and assumptions; which answer is the phantastical, somewhat conspiratorial, theory that almost everyone who in some way ventures to disagree with their allegations or their assumptions about him is - must be - Myatt himself using a pseudonym.

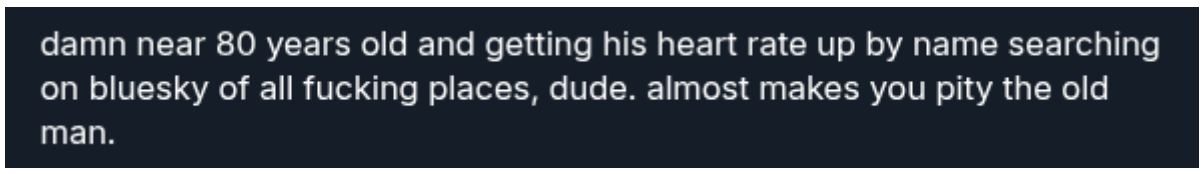


The following three examples are characteristic of the effort expended by and/or the intent of the pontificators.

i) The first example is that of the three pontificators based in America who have produced literally hours upon hours of podcasts about or which feature Myatt, with most podcasts lasting for over an hour, and with their latest offering unusually the subject of a humorous riposte, titled *Ten-in-a-Pod Strike Back!* {2}

That such pontificators have spent so many hours over so many years fixated on a certain person makes it tempting to believe they are either paid propagandists of some government agency, or passionately hate the person they pontificate about and malign and do not personally know; and a hate most probably, given their faux jocularity, deriving from a zealous belief in a particular political and dehumanizing ideology.

ii) The second example is a pontificator now pontificating under an alias on social media platforms whose latest (2026) venture has involved months of effort resulting, so far, in a combined diatribe of some 63 pages about one event in Myatt's life over fifty years ago with one of the claims by the pontificator being that he has found 'the smoking gun' that proves Myatt is 'Anton Long', or at least the first incarnation of the person the numerous pontificators have managed to fictionalise as both a dangerous and influential villain - one of the twenty most dangerous extremists in the world {3} - and a sad lonely old man.



iii) The third example consists of the numerous formulaic replies posted on a social media platform in response to just one post by a dissenter who dared to ask for evidence of a particular allegation about Myatt; nearly all of which replies were by anonymous individuals who accused the dissenter of being

Myatt himself but supplied no evidence whatsoever for their claim.

Which examples make the following remark of interest:

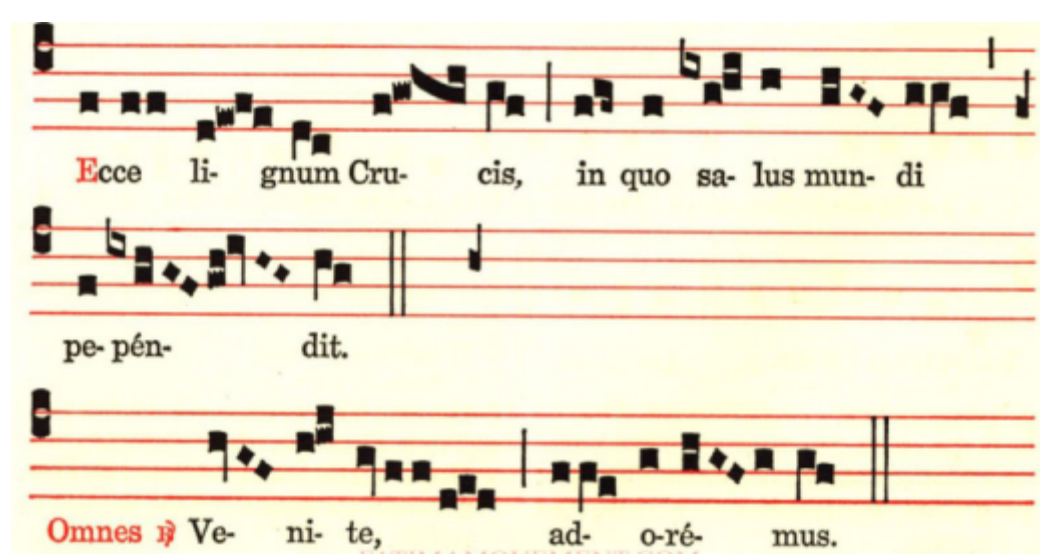
> "There is a minor public figure of limited importance on the timescale of history and currently of no significant influence. Yet over the last decade or so this person has been made prominent in a particular sphere by the repetition of particular unproven allegations by particular politicized people and their groups, and because a large number of persons who for whatever reason now believe those allegations to be true.
>
> The result is that a person of limited importance who has no significant influence was listed by a political policy group partly financed by the US Department of Homeland Security as one of the twenty most dangerous extremists in the world." {4}

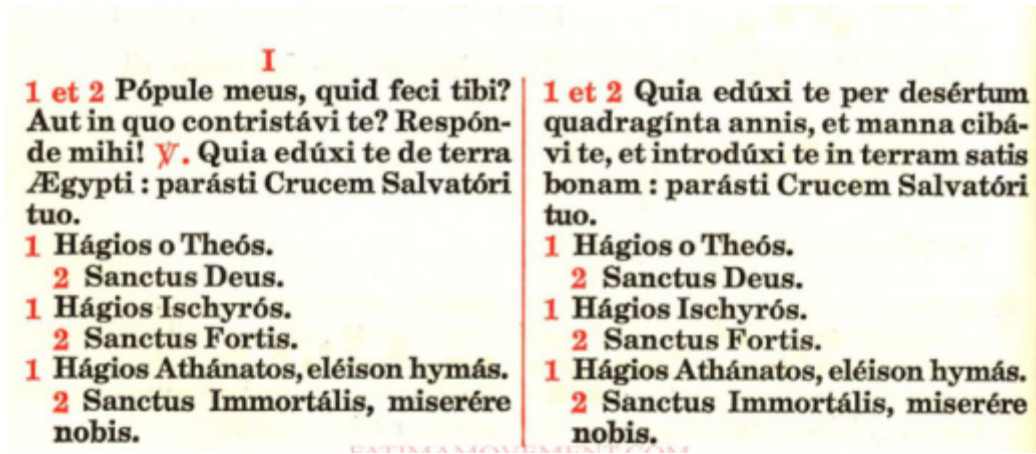
What is relevant in respect of all the negative demeaning pontifications - the assumptions and allegations about the man - is that no one has engaged in any rational or academic way with either his post-2012 philosophy of pathei-mathos or his Greek translations such as tracts of the Corpus Hermeticum, as if those achievements of his did not exist. Most probably not engaged with because those who respond to any mention of him do not have the knowledge or the ability or the persona to do so, or because it would detract from portraying him, as one pontificator did, as a *bizarre* and a *self-styled* intellectual, with another pontificator, after describing Myatt as a deceitful, manipulative, charlatan, quoting what some journalist wrote in 2014: that Myatt continues "to lie and hide the truth about himself".

All of which suggests to me that what a newspaper columnist recently noted about one, particular, 'social media' platform and those who use it, is applicable to all of such platforms: that they are a part of what is making the world measurably worse.

As Myatt himself wrote in a response dated *Feria VI in Passione et Morte Domini 2026*, {5}

> <begin quote>
> In the real world, of prejudice, egoism, pride, belief in and reliance on denotata, where a 'classical education' and thence a certain perspective born of a scholarly study is the purveu of a minority, such allegations, and now their dissemination by modern rapid means of communication, are only to be expected; as is the acceptance of and belief in those allegations by many others.
>
> But there are moments when reminders of other ways to appreciate, to feel, to be, "all of that mixion" are or can be presenced, with today being such reminder for this one particular fleeting and Earthly-bound emanation whose Uncertitude-of-Knowing was a gift from the early-dying of two others.





I

1 et 2 Pópule meus, quid feci tibi? Aut in quo contristávi te? Respónde mihi! ℣. Quia edúxi te de terra Ægypti : parásti Crucem Salvatóri tuo.
1 Hágios o Theós.
2 Sanctus Deus.
1 Hágios Ischyrós.
2 Sanctus Fortis.
1 Hágios Athánatos, eléison hymás.
2 Sanctus Immortális, miserére nobis.

1 et 2 Quia edúxi te per desértum quadragínta annis, et manna cibávi te, et introdúxi te in terram satis bonam : parásti Crucem Salvatóri tuo.
1 Hágios o Theós.
2 Sanctus Deus.
1 Hágios Ischyrós.
2 Sanctus Fortis.
1 Hágios Athánatos, eléison hymás.
2 Sanctus Immortális, miserére nobis.

(Tommaso Ludovico da Vittoria)

<end quote>

Audiatur Et Altera Pars?

Over two decades ago, one of "the twenty most dangerous extremists in the world" publicly challenged two pontificators to a duel of honour with deadly weapons for propagating lies about him. True to their nature, their physis, the pontificators ignored the challenge. In 2016, that "extremist" penned the following sentiment in a brief autobiographical note :

> "As for such rumours, whatever their source, whatever their intent, I am rather reminded of what Sophocles wrote more than two thousand years ago now: τὸν ἐναγῆ φίλον μήποτ᾽ ἐν αἰτίᾳ σὺν ἀφανεῖ λόγῳ σ᾽ ἄτιμον βαλεῖν." {6}

Which, to those of possessed of a different type of physis, eloquently and simply expresses the essence of the matter.

Rufus Malisius
May 2026

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{1} Such published responses include (a) *Some Questions For DWM 2025*, https://davidmyatt.wordpress.com/wp-content/uploads/2025/06/questions-dm-2025.pdf and (b) *A Smoking Gun And Other Allegations*, included here as Appendix I.
{2} The humorous riposte is included here as Appendix II.
{3} https://web.archive.org/web/20211203160927/https//www.counterextremism.com/content/top-20-extremists
{4} qv. Appendix III, *Welcome To The BaeldracaVerse*.
{5} *Reminders Of The Numen*, https://archive.org/download/dm-and-some-reminders-of-the-numen_202604/dm-and-some-reminders-of-the-numen.pdf
The expression *all of that mixion* occurs in Myatt's translation of the Ιερός Λόγος tractate, qv. *Corpus Hermeticum: Eight Tractates*, ISBN-13 978-1976452369
{6} *Leaves Are Showering Down*. The autobiographical note is reproduced in full in Appendix IV.

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Appendix I.
A Smoking Gun And Other Allegations

Rufus M: There has been a lot of comments in cyberspace in the past six months regarding a 1974 provincial newspaper article about you, dubbed by some anonymous person as "the smoking gun" which "proves" the equation DM=AL, with that tertiary Internet-based source known as Wikipedia, in a 2026 revision, quoting a section from that newspaper article. In part one of your *Autobiographical Notes*, first published in 2001, you presented your side of the story, writing that

> "[t]he journalist promised to let me read his final copy before it was published – a condition I had specified before giving the interview (...) Our conversation lasted for about half an hour, during which the journalist took a few notes (it was not recorded). I assumed that he would simply recount what I had said. Of course he neither showed me the article before publication, nor printed what I said, except for one short sentence about causing chaos. The journalist also made some rather silly allegations about animal sacrifice, which were investigated at the time by both the Police and the RSPCA..." [1]

Do you have any further comments about that 1974 newspaper article?

David Myatt: The matter was mentioned by Selann Ibotæ et al in *The Animal Cruelty Allegation* section of their *Concerning Three Particular Allegations*, the second edition of which was published in March 2026 [2] whose authors provided an extensive quotation from that now archived 2001 source.

Apparently, that 1974 newspaper article is now part of what has become an egurgitating stream of accusations by invectivists; a stream much aided in the last quarter of a century by what has become known as the Internet which allows and indeed encourages information and opinion and haste to the detriment of that silent wordless knowing and stillness which enables us to feel, to be aware of, the numinous. Which Internet, I fallibly intuit, can lead us and has led us away from the fairness born of being quiet regarding, of not speaking to others about, a person we have no personal and long-standing acquaintance of.

That so many use and indeed trust the tertiary, the impersonal, Internet-based source you mentioned as a repository of information about a person is symptomatic of our societies, replete as that source is with the wordful opinions of others many or most of whom use some causal hubriatic abstraction to describe and categorize a person as if such a category, and the denotata implicit in it, signified an understanding.

Hesiod explained it far better than I:

> σὺ δ᾽ ἄκουε δίκης, μηδ᾽ ὕβριν ὄφελλε:
> ὕβρις γάρ τε κακὴ δειλῷ βροτῷ: οὐδὲ μὲν ἐσθλὸς
> 215 ῥηιδίως φερέμεν δύναται, βαρύθει δέ θ᾽ ὑπ᾽ αὐτῆς
> ἐγκύρσας ἄτῃσιν: ὁδὸς δ᾽ ἑτέρηφι παρελθεῖν
> κρείσσων ἐς τὰ δίκαια: Δίκη δ᾽ ὑπὲρ Ὕβριος ἴσχει
> ἐς τέλος ἐξελθοῦσα: παθὼν δέ τε νήπιος ἔγνω
>
> You should listen to [the goddess] Fairness and not oblige Hubris
> Since Hubris harms unfortunate mortals while even the more fortunate
> Are not equal to carrying that heavy a burden, meeting as they do with Mischief.
> The best path to take is the opposite one: that of honour
> For, in the end, Fairness is above Hubris
> Which is something the young come to learn from adversity. [3]

As does, and perhaps more so, a saying attributed to Anaximander; something I saught to express in my 2022 essay *Numinosity, Denotata, Empathy, And The Hermetic Tradition* from which this is an extract, *sans* all my footnotes:

"The notion of discord so being born by denotata sundering physis is also and perhaps better expressed by Anaximander who like Heraclitus has been much misunderstood:

> ἐξ ὧν δὲ ἡ γένεσίς ἐστι τοῖς οὖσι, καὶ τὴν φθορὰν εἰς ταῦτα γίνεσθαι κατὰ τὸ χρεών· διδόναι γὰρ αὐτὰ δίκην καὶ τίσιν ἀλλήλοις τῆς ἀδικίας κατὰ τὴν τοῦ χρόνου τάξιν
>
> Where beings have their origin there also they cease to exist: offering payment to balance, one to another, their unbalance for such is the arrangement of what is passing.

Which expresses the causality inherent in the beings - existents, ἰδέᾳ/εἶδος - that denotata brings-into-being. They are unbalanced, and since they are causal entities will sooner or later pass away even though in their living through the thoughts and actions of mortals they usually manifest and bring-into-being discord: hence why Heraclitus wrote εἰδέναι δὲ χρὴ τὸν πόλεμον ἐόντα ξυνόν, καὶ δίκην ἔριν.

This is in contrast to the individual wordless-knowing that empathy brings-into-being, and explains the fundamental flaw of Plato's ἔλεγχος which led for example to him having Protagoras saying that the poet Simonides does not speak 'correctly', οὐκ ὀρθῶς λέγει even though poetry could possibly be - as an intimation of the numinous - an attempt to wordfully presence what causal abstractions conceal, with the attempt by Socrates to dispute such an assertion by Protagoras seeming to fail." [4]

Rufus M: Doesn't that expresses the essence of your philosophy of pathei-mathos? That pathei-mathos and empathy can move us away from abstract categories, and "the denotata implicit" in them?

DM: Yes, as I saught to explain in the Introduction to the seventh edition of my *The Numinous Way Of Pathei-Mathos*,

> "The numinous way - the philosophy - of pathei-mathos is based on four principles: (i) that it is empathy and pathei-mathos which can wordlessly reveal the ontological reality both of our own physis and of how we, as sentient beings, relate to other living beings and to Being itself; (ii) that it is denotata – and thus the abstractions deriving therefrom – which, in respect of human beings, can and often do obscure our physis and our relation to other living beings and to Being; (iii) that denotata and abstractions imply a dialectic of contradictory opposites and thus for we human beings a separation-of-otherness; and (iv) that this dialectic of opposites is, has been, and can be a cause of suffering for both ourselves, as sentient beings, and – as a causal human presenced effect – for the other life with which we share the planet named in English as Earth." [5]

Rufus M: It has been suggested that your philosophy of pathei-mathos is antinomian and that's one of the reasons why it's been ignored in academia and by your critics and possibly also why several individuals have, between 2025 and 2026, alleged that your philosophy and all of your post-2011 writings are a deception. [6] I quote from the Introduction to the 2023 compilation titled *The Antinomianism Of Mr Myatt*,

> "Myatt's antinomianism is expressed: (i) by his philosophy of pathei-mathos which is in many ways revolutionary with its emphasis on personal empathy, on personal honour, and its dissection of causal abstractions, the denotata; which abstractions not only inform and now motivate the governments of the modern West but also, because of their embedded dialectic of opposites, which with their conflict perpetuate the cycle of suffering; (ii) by what is arguably his rejection, in that philosophy, of the concept, the abstraction of the nation-State; (iii) the new individualistic paganism that can be developed from Myatt's works; and (iv) by his renaissance of the roots of Western culture which are Greco-Roman, Hellenistic, paganism and not the Hebraistic culture - based around the Old and New Testaments - whose morality and tenants, as in the Augustinian concept of *bellum justum*, still informs and are used to justify the actions of nation-states." [7]

My question, therefore, is in two parts. The first part is - do you agree with the statement in (iii) that a new paganism could be developed from your works?

DM: What I have endeavoured to express in such writings is my own particular, or some might say my own peculiar, weltanschauung born from my own pathei-mathos and which pathei-mathos includes, of course, some four decades as a practical sometimes violent "street" activist, as a propagandist, and as a theorist. One thing I believe I have learned from those decades is an Uncertitude-of-Knowing. Of how and why

> "my earlier hubris has, mostly against my will, somehow given way to an often wordless appreciation and a wordless knowing of Nature and of my place as one fallible mortal temporarily living, for only some decades, on one planet orbiting one Star in one Galaxy among a Universe of billions of Galaxies. Of how I owe a debt, have an obligation, to Nature - Debitum Naturæ - and almost certainly a debt to whatever is or was the genesis of Nature, of the variety of life, here and possibly elsewhere in the Cosmos." [8]

Hence my answer to such a question is that I do not have an answer, for to venture to answer it would most probably involve having to use denotata in an attempt to define what paganism is or was and what a "new" paganism might be, both of which would imply, or seem to me to imply, having some kind of Certitude-of-Knowing. TS Eliot, in his poem Little Gidding, expressed the matter far better than I ever could, and which expression I quoted in the aforementioned article:

> And what you thought you came for
> Is only a shell, a husk of meaning
> From which the purpose breaks only when it is fulfilled
> If at all.
> Either you had no purpose
> Or the purpose is beyond the end you figured
> And is altered in fulfilment.

Rufus M: The second part of my question refers to the 2025 essay *An Antinomian Philosophy?* [9] which I co-authored, although given your previous answer I can hazard a guess as to what your answer might be. In that essay the authors wrote that "it is important to emphasize that Myatt is not presenting his own weltanschauung as an alternative but rather suggesting that other individuals develop their own 'numinous weltanschauung' using their own empathy and pathei-mathos as its foundation," and went on to quote from your 2018 essay *Persecution And War*.

Of others

> "trying to cultivate within ourselves the virtues mentioned by Cicero – self-restraint, dignity, fairness, honesty – [which] implies we have no concern for or we seek to cultivate no concern for supra-personal hierarchies and supra-personal authority – whether political, religious, or otherwise ..."

It that still your view, or rather your suggestion?

DM: For the past year or so I have tried to occupy myself with practical, daily, tasks, only endeavouring to explain certain matters, when directly, personally, asked. Which asking has more often than not concerned the allegations made and propagated about me recently and otherwise.

Thus, aware as I am of my past hubris, I seek and have saught to avoid making suggestions although I have on occasion failed in that particular endeavour possibly because the humility needed is still not embedded within me as it should be, which is why I still seem to need something supra-personal to presence the numinous as I feel it should be presenced, within. As I wrote over a decade ago, there is a

yearning for

> "some wordless intimation of the Divine which betakes me so far away from my still egoistic self that I am both awed and humbled again, as I often was in Winter wandering a darkened cloister as a monk in that quiet contemplative time between Matins and Lauds."

Hence:

> "there is yet again the desire to answer the perplexing questions embedded in terms such as expiation as if the answers, if discovered, rediscovered, might reveal a way to live, to be, without becoming the cause of even more suffering. Is the answer, or an answer, embedded in a religious weltanschauung which guides and has for centuries guided many others and which offer modes of personal expiation for suffering-causing deeds done? [...]
>
> All I sense now as, outside, life-bringing rain begins to fall on the dry soil around, are the empathic answers of a personal love, of a personal Uncertitude-of-Knowing, seeding as they can, in my experience, a tolerance and a certain humility; healing as such love and humility does and has done the impersonal hatred, the impersonal intolerance, and the impersonal prejudice that afflicted me for forty or so years and which, often encoded by denotata, seems to still afflict so many others despite our centuries-old human culture of pathei-mathos." [10]

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[1] Addendum I: NDFM, https://web.archive.org/web/20090901180202/http://www.geocities.com/davidmyatt/notes1.html

[2] *A Similitude For Our Times*, pp.70-73, https://davidmyatt.wordpress.com/a-plethora-of-allegations/

[3] Ἔργα καὶ Ἡμέραι [Works and Days], vv 213-218. Notes on my translation:

a. δίκη. The goddess of Fairness/Justice/Judgement, and – importantly – of Tradition (Ancestral Custom). In Ἔργα καὶ Ἡμέραι, as in Θεογονία (Theogony), Hesiod is recounting and explaining part of that tradition, one important aspect of which tradition is understanding the relation between the gods and mortals. Given both the antiquity of the text and the context, 'Fairness' – as the name of the goddess – is, in my view, more appropriate than the now common appellation 'Justice', considering the modern (oft times impersonal) connotations of the word 'justice'.

b. Mischief. The sense of ἄτῃσιν here is not of 'delusion' nor of 'calamities', per se, but rather of encountering that which or those whom (such as the goddess of mischief, Ἄτη) can bring mischief or misfortune into the 'fortunate life' of a 'fortunate mortal', and which encounters are, according to classical tradition, considered as having been instigated by the gods. Hence, of course, why Sophocles [Antigone, 1337-8] wrote ὡς πεπρωμένης οὐκ ἔστι θνητοῖς συμφορᾶς ἀπαλλαγή (mortals cannot be delivered from the misfortunes of their fate).

c. δίκαιος. Honour expresses the sense that is meant: of being fair; capable of doing the decent thing; of dutifully observing ancestral customs. A reasonable alternative for 'honour' would thus be 'decency', both preferable to words such as 'just' and 'justice' which are not only too impersonal but have too many inappropriate modern connotations.

d. νήπιος. Literal – 'young', 'uncultured' (i.e. un-schooled, un-educated in the ways of ancestral custom) – rather than metaphorical ('foolish', ignorant).

[4] *Selected Writings 2012-2024*, pp.6-12, https://archive.org/download/dwm-selected-writings-second-

edition/dwm-selected-writings-second-edition.pdf

[5] *Selected Writings 2012-2024*, p.460, op.cit. To avoid confusion, I have replaced 'denotatum' with 'denotata'. As explained in footnote #2 of the published version of that text: "I generally use the term denotatum – from the Latin *denotare* – not only as meaning 'to denote or to describe by an expression or a word; to name some-thing; to refer that which is so named or so denoted,' but also as an Anglicized term implying, depending on context, singular or plural instances. As an Anglicized term there is generally no need to use the inflected plural denotata."

[6] The allegation of deception is analysed in the section *The Early And The Later Myatt - A Study In Temerous Claims*, pp.26-61 of *A Similitude For Our Times*, op.cit

Refer also to *A Prejudice By Any Other Name*, pp.62-67 of *A Similitude For Our Times*, op.cit

[7] *The Antinomianism Of Mr Myatt*, https://archive.org/download/dm-heretic_202311/dm-heretic.pdf

[8] *Selected Writings 2012-2024*, pp.796-797, op.cit

[9] *An Antinomian Philosophy?* https://archive.org/download/myatt-an-antinomian-philosophy/myatt-an-antinomian-philosophy.pdf

[10] *One Early English Morning*, https://davidmyatt.wordpress.com/2025/09/03/one-english-early-morning/

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Source:
https://davidmyatt.wordpress.com/wp-content/uploads/2026/05/a-smoking-gun-and-other-allegations.pdf

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Appendix II.

Ten-in-a-Pod Strike Back!

The A.C.I.A (the American Central Information Agency), in association with B.R.I.C.U. (the British Research, Infomatic, Communication Unit), and GOPAMUU (the Global Project Against MUU Extremism), {1} have had three of their savants {2} present Episode 793 - *They Shall Find No Hiding Place* - of the series of podcasts titled *Operation Strike Back!* produced by Ten-in-a-Pod Inc.

In that episode, University student Andreas Paella forgets to explain why his exploration of "the strange worldview" of David Myatt doesn't use any primary source material whatsoever {3} but instead just presents his own opinions and - in a classic example of the fallacy of reasoning known as the appeal to authority - also presents the published opinions of others some of whom are described either by themselves or by others as 'academics'. Paella's own opinions and unacademic unsourced claims - more suited to a gutter-press *exposé* - include that "Myatt's 2013 renunciation of extremism is *probably* another disingenuous sinister trick, part of ONA's Sinister Game," and that Myatt is a "*self-styled* intellectual and theologian" who is also a "*bizarre*, and contradictory man."

One question that not one of the three pseudonymous Ten-in-a-Pod presenters of the popular podcast *Operation Strike Back!* (only 262 episodes of which are devoted to Myatt) asks is: where is Paella's printed recipe giving a full list of ingredients (i.e. primary sources) for his version of the popular and orthodox phantasmagoria known in Inglaterra as DM=AL.

One of the pseudonymous presenters of Episode 793 even addresses Myatt directly - "in your face, Myatt!" he says in an American accent - and claims that Paella's contribution is *the* 'primary source' that Myatt and dissenters who write and who promote the heretical "DM≠AL" equation have over the years asked for, obviously confused as the presenter is about what a primary source in the case of the claim DM=AL is, and obviously hoping that by hyping the podcast on social media with classy comments such as "F*** You, David Myatt" and repeating the mantra "here's the primary source *they* asked for" - that is, by using an *ad hominem* and the fallacy of *argumentum ad populum* - that their claims and those of Paella about Myatt will end up being believed by many of the Podcast Generation.

In both their Internet hype and in their podcast the three Ten-in-a-Pod presenters repeatedly state that Paella's version of the phantasmagoria is "peer-reviewed" - conveniently neglecting to mention the fact that several other academic items about or which mention Myatt - such as the memo which Daveed Gartenstein-Ross submitted in July 2023 to the US government *Foundation For Defence Of Democracies* which clearly states that his memo is "based on [my] peer-reviewed journal article, *The Order of Nine Angles: Cosmology, Practice & Movemen*t" published in *Studies in Conflict & Terrorism* - are also peer-reviewed, with five of those academic items casting doubt on the hypothetical DM=AL scenario, {4} with Daveed Gartenstein-Ross for instance (who is an established academic, not a University student) writing in his *Cosmology* article that

> "whether Myatt is Anton Long is an ongoing debate among scholars and O9A adherents, though Myatt publicly denies that he is Long. It is also possible that Anton Long is a pseudonym used or appropriated by multiple O9A authors."

Which possibility was also mentioned by Connell Monette, with George Sieg writing that the claim that DM=AL was "implausible and untenable based on the extent of variance in writing style, personality, and tone" between Myatt and Long.

Meanwhile, the three Ten-in-a-Pod presenters, who style themselves as antifascists, are already planning Episode 801 of their *Operation Strike Back!* series, which episode has the working title *David Myatt And The Monster From The BaeldracaVerse*.

E.I. Severin.
JD 2461188.2783

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{1} MUU (Mixed, Unclear, and Unstable) extremism, a term coined by the developers of the UK's Prevent strategy, is according to GOPAMUU a mix of confusing and idiosyncratic ideologies and reflects the more complex radicalisation environment developed and developing in the 21st century.

{2} Savant is MUU extremism-speak for someone who is either (a) supine and who thus appeases or who soothes their master or masters, often by agreeing with them or doing their bidding, or (b) paid for doing a particular job, or jobs, or occupation, or for writing and publishing certain material or Internet content. The master of many savants in the modern West is the Establishment as manifest in its various agencies such as law enforcement and the security services. The usage is from the Icelandic *sefa*.

{3} As noted in my May 2026 item titled *A Conspiracy Theorist By Any Other Name*, primary sources in the case of DM=AL include:

> "documents which a forensic linguistic expert employed by the Police suggest Myatt using a pseudonym such as 'Anton Long' may have written; a confession or signed statement by Myatt made under caution to Police officers; sworn testimony by witnesses who are available for cross examination during a criminal trial; forensically verified video/audio recordings of Myatt admitting to being Anton Long and/or of having founded and being involved with the O9A; and

so on."

A printed newspaper or magazine article is not, *per se*, a primary source admissible during a criminal trial in a Court of Law, and are generally considered to be hearsay.

{4} The five academic dissenters are:
(i) Kaplan, Jeffrey (1998). *Religiosity and the Radical Right: Toward the Creation of a New Ethnic Identity*. In Kaplan, Jeffrey; Bjørgo, Tore (editors). *Nation and Race: The Developing Euro-American Racist Subculture*. Northeastern University Press. p.115
(ii) Sieg, George (2013). *Angular Momentum: From Traditional to Progressive Satanism in the Order of Nine Angles*. International Journal for the Study of New Religions. 4 (2), p.257
(iii) Doyle White, Ethan (2018). *Between the Devil and the Old Gods: Exploring the Intersection between the Pagan and Satanic Milieus*. Alternative Spirituality and Religion Review. 9 (2), p.159
(iv) Monette, Connell (2013). *Mysticism in the 21st Century*. Sirius Academic Press, p.92
(v) Gartenstein-Ross, Daveed & Chace-Donahue, Emelie (2023). *The Order of Nine Angles: Cosmology, Practice & Movement*. DOI: https://doi.org/10.1080/1057610X.2023.2186737

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Appendix III.
Welcome To The BaeldracaVerse

There is a minor public figure of limited importance on the timescale of history and currently of no significant influence. Yet over the last decade or so this person has been made prominent in a particular sphere by the repetition of particular unproven allegations by particular politicized people and their groups, and because a large number of persons who for whatever reason now believe those allegations to be true.

The result is that a person of limited importance who has no significant influence was listed by a political policy group partly financed by the US Department of Homeland Security as one of the twenty most dangerous extremists in the world, with politicians and others associated with particular political groups or of a certain mindset demanding that this terrorist be arrested and charged with various criminal offenses such as incitement and conspiracy for alleged past and current words and deeds.

We shall call this person Mister X, a villain in the BaeldracaVerse created by a group of politicized people with a particular agenda. In the BaeldracaVerse one of the identities Mister X assumes is that of Abatu, High Priest of the Coven of Noctulia, whose mostly young followers are tasked with doing deeds of disruption, terror, murder, and destruction in order to bring about what they call The Age of Chaos led by the apocalyptic figure Shugara. To this end Abatu forms his followers into urban, territorial, armed gangs who compete with rival gangs for territory and resources. He is fond of misquoting the Gesta Romanorum: "He saw at the foot of the tree an hideous pit, and a horrid Baeldraca therein."

The backstory of Mister X. In his younger years he formed and led a gang of criminals who specialized in stealing commercial goods until Mister X was arrested and sent to prison. He was also a street activist in several extremist groups; a bodyguard for the leader of one such group, and involved in several violent incidents for one of which he was sent to prison. He was also investigated by the police on suspicion of being an armourer supplying guns to criminals but there was not enough evidence to arrest him. He wrote a terrorist manual which incited a member of the extremist group he founded to plant bombs which killed three people and injured hundreds of others. He then switched to supporting terrorist religious groups with one of his propaganda tracts in support of a notorious terrorist group found in the possession of the then world's most wanted terrorist after the wanted fanatic was killed in his hideout by US Special Forces.

While Mister X recruits people secretly in person he also now uses social media and blogs to anonymously gain followers and manages at least five social media accounts; is fluent in millennial lingo and acronyms, computer programmer dialect, and writes articles for at least three websites as well as long obtuse essays about obscure topics such as Renaissance alchemy and Arabic mysticism.

Mister X has many identities, one of his latest being that of an eremitic old man who regrets his violent criminal past and who spends his time writing sentimental poetry and talking to trees.

As the publicity from the architects of the fictional story says: "Beware! The BaeldracaVerse is coming to a town near you…"

E.I. Severin.
2025

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Appendix IV.
The Leaves Are Showering Down

The leaves, having lost most of their green, are showering down in the breeze that, Autumnal-cold, sways the tops of the trees here where the well-trodden almost straight path leads up from the small sea-cliffs, across a narrow local road, and toward an ancient settlement abandoned so very long ago that only a few undulations and mounds remain on the summit of this hill.

Sufficient daylight now to sit on what remains of a fallen tree and type, on a wondrous modern device, such words as this, recalling as I do that

> If you came this way,
> Taking any route, starting from anywhere,
> At any time or at any season,
> It would always be the same: you would have to put off
> Sense and notion. You are not here to verify,
> Instruct yourself, or inform curiosity
> Or carry report. You are here to kneel
> Where prayer has been valid. [1]

For there is certainly a reverence here, within me, as the trees – many far older than I – prepare for their Winter sleep and where a sense of aeonic continuity is felt then known: how many humans would have gathered three millennia ago on such a hill as this to mark – perhaps with bonfire, offerings to their gods, a wordless prayer – the ending of one earthly-season and the beginning of another?

Such continuity, such passing ages; such a knowing of how this hill, that sea, this land – how even many of the trees – will outlive me; combining to bring that perspective which, or so it seems to me, is the root of human humility, burgeoning forth as such humility has (at least according to my fallible understanding) in so many religions and spiritual ways millennia following millennia.

Prayer was – is – valid here. Whatever the gods, the goddesses, the god; however the numen was sensed to be so presenced:

> ἐν τῷ κόσμῳ ἦν καὶ ὁ κόσμος δι᾽ αὐτοῦ ἐγένετο καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω [2]

So I send this, these words: for there is life within me yet, despite various rumours to the contrary; a solitary life, as is my wish, devoted as it is now and will be, for however long it is gifted to remain, with a gentle desire to complete my translation of the Gospel of John: a meagre offering, an expiatory prayer born of an oath I bound myself with on learning of Francine's untimely death ten years ago last May.

As for such rumours, whatever their source, whatever their intent, I am rather reminded of what Sophocles wrote more than two thousand years ago now:

> τὸν ἐναγῆ φίλον μήποτ᾽ ἐν αἰτίᾳ σὺν ἀφανεῖ λόγῳ σ᾽ ἄτιμον βαλεῖν [3]

But, as the Sun begins to shed its light within the trees, cold hands and feet remind me to betake myself away to where books await such reading as marks another translating day.

David Myatt
November 5th, 2016

Extract from an e-mail to a friend
with footnotes added for publication

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[1] TS Eliot, Little Gidding

[2] Κατά Ιωάννην, 1:10. "He who was of the world with the world presenced in him but whose own did not recognize him."

[3] Oedipus Tyrannus, vv.655-6. "When a comrade is under oath, you should never accuse him because of unproved rumours and brand him as being without honour."

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https://davidmyatt.wordpress.com/leaves-are-showering-down/

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